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# THE AFRICAN REPOSITORY, AND COLONIAL JOURNAL.

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## CONSTITUTION OF THE AMERICAN COLONIZATION SOCIETY.

OUR attention was called to an article in the *Madisonian*, a few days since, in which the writer animadverts on the present Constitution of the American Colonization Society. We admit that it is a work of some difficulty to form a Constitution for a Benevolent Association that requires a large amount of funds to be collected and disbursed, and especially when their operations embrace such varied transactions as those of the Colonization Society. The Constitution of such a Society ought to secure, as far as possible, a control over all its Agents and Officers, strict accountability, and economy in the disbursement of its funds, promptness and punctuality in attending to all its interests, and a vigilant discharge of duty. Frequent changes ought to be made in the Board which exercises the supervisory control of the business of the Society, and this Board should be selected from different sections of the country.

To secure these important objects, the transactions of the Executive Officers must pass under the review of practical business men as frequently as possible, at least once in each year, and if every quarter, so much the better. The examination, to be useful, must be thorough, and made by men acquainted with the matters and business to which the accounts or statements relate.

It will be found, on examining the present Constitution, that provision is made to secure the above objects. The Board of Directors consists of Delegates chosen by the friends of Colonization in the States which contribute the funds, and of those individuals who pay \$1000 to the Society. Thus the East, West, North and South are represented. The Directors are chosen annually, and a portion of them will generally go out every year. It has been found that a majority of the Boards for 1839, 1840 and 1841, were men of practical talents and business habits, who have made themselves well acquainted with the objects and management of the Society. Last year the Board of Directors held four meetings, and devoted more than nine days arduous labor to the various interests of

the Society. This Board appoints the Executive Committee and Officers of the Society annually, and fixes their compensation. All the Officers and Agents of the Society are subject to the control of, and receive their pay through, the Executive Committee, whose Chairman is the Executive Officer.

The Directors, representing the various States, and becoming intimately acquainted with the policy and progress of the Society and the Colony, interest their friends and acquaintances at home, and are the medium of diffusing general and correct information in relation to the cause.

The Foreign Missionary Board, whose transactions are more extensive than those of any other Benevolent Association in our country, combine, in their organization, much business talent; their important foreign operations are carefully examined, and all important measures submitted to committees composed in whole, or in part, of practical laymen, who have nothing to do with the disbursing department. All the accounts of disbursing officers and agents, are examined by men who are uninfluenced by associations, partiality, or sympathy. Accountability is thus secured, and a wise course of policy pursued at home and abroad, which could not be attained if the whole concerns of the Society were managed by one class of officers. So in regard to the American Colonization Society; all the transactions of the Executive Committee are examined by a Board of Directors, who adopt such measures for the government of the Committee as they deem expedient.

It is stated in the article to which we refer, that "the present Constitution of the American Colonization Society, allows it to have nothing to do with its own affairs, except to elect a President and Vice Presidents annually;" and that "the Society cannot alter or amend its own Constitution." The Society adopted a new Constitution in December, 1838, which differs essentially from the one previously in force, and will be found, on examination, to be a decided improvement on the former. Under the former Constitution the Directors were chosen by the Society at, or immediately ensuing, the Annual Meeting; if at an adjourned meeting, (which was generally the case,) but few members of the Society, except those residing in the City of Washington, were present to vote; consequently the Society proper had but little to do in the selection of its Officers. No opportunity was allowed for a particular and thorough investigation of the transactions of the previous year. With few exceptions none was ever made by the Society. No checks or guards were provided, and all the business, Legislative and Executive, was in the hands of the Managers, who all, or principally, resided in Washington, and were generally continued from year to year. These, as well as the Officers, were elected by the Society, and the Officers were accountable only to the Society from which they received their appointment. The Managers could neither control nor dismiss them; on the contrary the Officers could control the Managers, by refusing to execute their plans. The latter were in fact powerless. The money was col-



lected and disbursed, and the accounts audited by the same body. No propositions, made to amend the Constitution or change the Officers, could succeed, if opposed by the Managers and the City members, as they could generally vote down all others present;—so that in fact the Society, instead of being controlled and governed by its members in the several States of the Union, was controlled by the few members who could most conveniently attend the Annual Meeting, thus practically changing its nationality of character for one purely local. Under the present Constitution, the members of the Society in every section of the country have an equal power to influence the appointment of the Board of Directors, which body, (and not the members of the Society,) appoints the Executive Officers. As to amending the Constitution, no mode could be devised liable to less objection than the one complained of:—the desired amendment must be proposed by a State Society, three months before the Annual Meeting, notice of which must be given to the American Colonization Society, as well as to all the State Societies; and at the Annual Meeting the amendments must be agreed to by at least two-thirds of the Directors, before they can be accepted.

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THE following communication, kindly furnished by a lady, presents, with no less truth than beauty, the grand feature and design of the Colonization enterprise—which is, to restore such of the children of Africa, from among us, as desire to return, to the land of their fathers, accompanied with the blessings of civilization and Religion.

The history of others of their race now in this country is as obviously providential as that of these Mendians, though the recent date, and the peculiar circumstances of their exile, makes the case of the latter more attractive and popular. The distinctness too with which the mind contemplates a single group, has made it easy to awaken an active sympathy on their behalf, which might be sought in vain for the scattered multitudes of their race, who have really an equal claim upon our benevolence. If it be an object worthy of the christian and philanthropist to restore these Africans so lately cast upon our shores, to their native country, and to send with them the blessings of the Gospel of peace, can it be less our duty to restore others of their brethren who have been freed from a more lingering bondage, and who, in the land of their captivity, have, many of them, acquired a knowledge of divine truth, and a freedom of soul which might make them blessings to their race.

To these Mendians, who have so justly engaged our sympathies, the period of separation from their loved scenes of domestic enjoyment has been so brief, that their attachment to home, and their desire to return, remain undiminished. May their love never wane, nor hopes grow dim, until they enjoy in reality what memory and imagination now so often reveal to them! But there are thousands of their race in our land

though they may have become alienated from their country and kindred by long exile, and though their domestic attachments may have been weakened by the rude sundering of these ties, and their crushed feelings resulted in insensibility, yet, since they are only aliens here, should they not be encouraged to seek a country which may *become their own*, where, in the enjoyment of national freedom, the domestic virtues may be exercised and cultivated, and where science and Christianity may add to the simple virtues of savage life the grander achievements of the human intellect, and the higher aspirations of the human soul?

[COMMUNICATED.]

#### AFRICANS OF THE AMISTAD—LOVE OF HOME.

IN all time, we have had examples of the power of a sentiment which, extending from the mental to the physical man, has ruled not only his affections and pursuits, but sometimes extinguished life itself, and yet has had no other name than "love of country."

The hardy Swiss, removed beyond the ice barriers that defend his distant home, soothes the anguish of parting with fond anticipations of return, and when the favorite airs, once heard in his native valleys, again salute his ear, the agony of impatience seizes on his soul, and he returns, or dies in despair for his home. Nor is this attachment peculiar to the Swiss. The soldier and the emigrant of the northern countries (the one compelled by duty, the other led by voluntary enterprise) have been known to fall and expire on their journey of a disease which, when analyzed, was denominated "home ache."

We have been reminded of these local ties, which grow with the growth of man, and perish only with his existence, by the following article, extracted from the *Journal of Commerce*:

"THE LIBERATED AFRICANS.—A meeting was held in the Tabernacle yesterday afternoon, at which a number of the Africans of the Amistad were present. Notwithstanding the sudden and heavy shower that had occurred, quite a full audience was collected.

"In consequence of the necessary absence of the ex-President, Mr. J. Q. ADAMS, who was expected to be present on the occasion, Mr. LEWIS TAPPAN proceeded to state the business of the meeting. It was to show to the public the improvement which the Africans had made; to excite an interest in a religious mission to Mendi, their country; to raise money to defray the expense of supporting and educating them here, and of returning them to their country.

"Their return is expected to take place, when such sufficient information shall have been obtained as to render it safe and certain.

"Some facts and incidents respecting them were then stated by Mr. BOOTH, who is at present acting as their teacher. It would seem that a higher degree of civilization prevails in the inland part of Africa than was generally supposed. These negroes almost spurn the question put to them by many curious persons—if in their country they have well formed houses? Their people live in cities and villages and not scattered as on the high-lands. In the cities forms of justice are established. But



out in one or two instances at this meeting, is a deep seated and an absorbing desire to see their homes, their fathers, and especially their mothers, who seemed to hold in their hearts an equal place with their wives and children.

“Fifteen of these Africans were present at this meeting. Each one of them exhibited his improvement in reading and spelling. A hymn was sung by them, and also two or three of their native songs. An account of their adventure in the Amistad was related by one of them in such broken English as could however be understood by a quick ear, and afterwards repeated by CINQUEZ in his native tongue. An impression very much in their favor seemed to be felt by the audience.”

If it be indeed true, that the sterile regions of the North bind the affections so forcibly to the soil, is it not reasonable to infer that the children of Africa should feel still more the power of this attraction, and that while freedom of thought is left to them, they will remember with impatient wishes the home of their fathers? The unsophisticated native of the tropical climes, is every where “Lord of the Manor”—the wild groves of the almond and the orange, his primeval garden—the sunny sky, his canopy—while the forest, with its variety of delicious game, furnishes sustenance and delight for the passing day. Filial love and duty have their laws also in his bosom. He cherishes with tender fondness the waning years of his mother, and venerates the authority and the presence of an aged father. These memorials of the past recall the days of childhood, and the wild scenes of beautiful nature are associated in his recollections with maternal care. The undisciplined mind may be unconscious of the operations of thought and feeling, yet the process and the effect is the same in all.

These Mendi men have passed through the successive stages of life to manhood—have heard the song of the mother as she hushed their infancy to sleep—have welcomed the father and the brother as they came weary from the chase, to supply the board with the fruits of their arduous enterprise—have danced in the twilight shades under the boughs of the banyan, by the side of the smooth flowing stream, while the spicy odors of the lime and the citron scented the evening breeze, and perhaps breathed upon their spirits a harmonizing and exalting influence.

We cannot read the plain statements inserted above, without following out the connexion of the past and present, with all their peculiar associations, to these Africans. They ask for their homes, their birth-place, the land of their fathers. They have been thrown, uneducated heathens, upon our shores by Providence. Does it not seem to present an apt and imperative inducement to us to improve the opportunity of doing good to a less favored people and country, by instructing them, as far as possible, in our arts, our laws, and Religion, and sending them back to diffuse among their own race and color the advantages which their example and precepts may afford to Africa?

## NEW YORK COLONIZATION SOCIETY.

THIS Society held its Anniversary meeting in the Middle Dutch Church, and was well attended.

The meeting was opened by the Choir singing the following hymn, composed by Mrs. Dr. PALMER, for the Ninth Anniversary of the New York State Colonization Society :

God of all grace! O Lord of Hosts!  
Behold us meet in thy great name—  
In thee alone, we make our boast,  
And of thy wonderous works proclaim.

Are schemes of love and mercy wrought—  
Is good devised by man for man?  
His schemes are blest, or brought to naught,  
Just as thy grace succeeds the plan.

Fountain of wisdom, power and light!  
Divinely hast thou cleared our way—  
By which Afric's dark sons of night  
Have, joyous, hailed a brighter day.

To show where gloomy terrors reigned—  
Where blinded savage mortals dwelt—  
Where death, and sin, its slaves enchained:  
Where even men to devils knelt.

To these dark shores the way is cleared—  
There hundreds kneel to Israel's Lord:  
And Israel's triumph song is heard,  
Rising to Heaven with sweet accord.

Hosanna! let the swell of praise  
Bound through the earth and rend the skies:  
Afric, unite the song to raise:  
Redeemed, enlightened Afric, rise.

The Rev. Mr. EATON, of Poughkeepsie, next read the 72d Psalm, after which the Rev. Mr. DEMEREST offered up a prayer.

Dr. REESE, of this city, then read a variety of letters, principally from gentlemen who had been invited to attend this Anniversary. The first was from the President and Board of Managers of the American Colonization Society at Washington, in which they spoke of the prosperity of the cause in which they were engaged. From New Orleans, they said, forty-one emigrants were about to embark for Africa; and in Tennessee, Kentucky, and other States, a good feeling prevailed towards their cause, and as soon as the existing embarrassments shall have passed away from the country, it might be expected that the Colonization enterprise would receive from those States a generous support. Within the last two years the Board of Directors had been able to discharge all their liabilities, exceeding \$15,000 in Liberia, and have reduced the debt of the Society from \$60,000 to \$15,000 in this country. Of the Colony of Liberia it was said that its condition was highly improved.

The next letter was from Dr. MILLDOLLAR, of New Brunswick, who regretted his inability to attend the Anniversary; his views had been favorable to this Society from the beginning, and he believed its commercial advantages were amongst the least considerations which could influence his judgment in its favor. He believed the time would come when this Society would not only emancipate the slave, but break up the horrible piracy of the slave trade.



The Rev. Dr. Woods, of Andover, had also written a letter, in which he said the Colonization enterprise had been always dear to him, and he was surprised that any man could object to it. He said it was gaining favor in his neighborhood and throughout the United States. If any other mode of benefitting the Africans could be found, he hoped it would be adopted; but he felt quite sure this was a safe and promising cause, and that by it a great amount of blessing would be produced to the colored race, here and in Africa.

The Hon. GIDEON LEE, of Ontario county, New York, in his letter, spoke of this as a good cause and a most glorious enterprise. He believed both the present race of Africans and their posterity would be benefitted by it. He anticipated by it the spread of the Gospel and the progress of civilization through the long benighted regions of Africa. He concluded with a wish that a good Providence may speed this good work.

The Rev. Dr. MILLER, of Princeton, in his letter said that the plan of Colonization of the free people of color, with their own consent, on that dark continent, appeared to him to be so benevolent and so noble, his constant wonder was that there could be any one professing to be friendly to the colored race, to withhold his support, and to cover it with reproach. He looked upon such persons as tending to destroy one of the most benevolent plans of the present day.

The cause appeared to him to be a great Christian enterprise; it was a scheme admirably calculated to benefit the colored race, and to give them an elevation, both morally and politically, which they could not obtain here for one hundred years to come; it would also benefit and civilize Africa in the most easy manner. He was surprised that any one could represent the Colony of Liberia as one of dubious promise. The Colony of their Pilgrim fathers was far more adverse than the Colony on the coast of Africa; and the influence it would exert in breaking up the nefarious traffic, the slave trade, would be great beyond calculation. Every colored man sent there, he said, would stand a witness against that trade, and he hoped the cause would daily gather strength, and that every effort which the Society made might serve to extend the Redeemer's kingdom.

The Hon. JOSHUA N. SPENCER, of Utica, spoke of it as a great and good cause, and said his heart was with the meeting. He believed the Society was producing a result which would rescue this country from the anomalous position in which slavery placed it, and was making some atonement for the wrongs of the down trodden slave.

The Report of the Managers was next read, from which the following facts were gathered. There has been received during the year from one individual a donation of \$500, from another \$300, from two others \$250 each, from three others \$200 each, from eleven individuals \$100 each, from twenty-one individuals \$50 each, from thirty-seven individuals \$30 each, from eleven, to constitute life members, of \$50 each, from ladies. The Society now numbers three hundred clergymen as members for life, the great proportion of whom were constituted by the ladies of this country. The total receipts from the 12th May, 1840, to 12th May, 1841, were \$10,266 10.

There has been paid for goods, wares, and merchandize, sent by the ship Hobart to the Colony at Liberia, \$6,156 51; the balance due the treasurer at the last Anniversary, which has been paid, was \$970 95; amount paid for clerk hire, fuel, postage, stationary, &c., \$433 36; for printing the eighth annual report and sundry other jobs of printing, counterfeit money, depreciated bank paper, and expenses of the last meeting \$782 73; repairing a ship \$560; paid to the corresponding Secretary on account of his salary \$2000; his travelling expenses \$8,160 90. Total, \$10,266 06; leaving due from the Society for acceptances, and the balance



The Rev. Dr. CONE then read the annual report, in which the Colony at Liberia was very highly extolled. None who had seen the houses, villages, and cultivated grounds of the colonists, would doubt that they are an industrious people. Their appearance is much improved since 1834, and they have farms, farm houses, churches, school houses, &c., as good as in any other country. The cultivation of the soil is receiving particular attention; their progress is steadily and rapidly advancing, and the most profound peace prevails through all the country adjoining. Many thousand acres were planted with the coffee, sugar cane, &c., and no Colony could be found to have arrived at such a state of respectability in so early a period of its infancy.

The colonists have schools for the instruction and elevation of their youth. They are forming societies for the relief of their own poor and indigent, and for other benevolent purposes; and the minds of the colored race, now free from the influence of depreciating circumstances, are expanding by their native buoyancy to their proper rank. Many have been added to Jesus the Mediator, and there emphatically a door has been opened. There are seventy missionaries employed around and in the Colony, colored and white, and they are not laboring in vain, nor spending their strength for nought. The claim of Africa to the sympathies and charities of this country were set forth.

The Rev. Dr. YALE rose and said:—Sir, I rejoice to hear that report, and I desire that all others may also hear it or read it; and therefore with pleasure I offer the following resolution:

*Resolved*, That the Report of the Board of Managers, now read, be adopted, and printed under the direction of the Executive Committee.

You desire to see the African a man, but we despair of seeing what our hearts desire at present, at least in our own land, under present circumstances in which they are placed. Some may call it prejudice, but how are you to reason it down? There is great difficulty in this matter, and we fear, after all that can be done for the colored man in the United States, and in the West Indies, he will not be a free man; or if he be in some sense, he will not be so in another; he will not stand on equal ground with the people with whom he dwells.

But we see a prospect opening before us where he may enjoy the privilege of equality with our countrymen; we desire to see him where he will enjoy all that we desire to enjoy ourselves, and therefore we give him the opportunity to go to Liberia. That is the enterprise in which we are engaged; it is near our hearts—not because we wish to get rid of the colored man from our soil—we do not wish merely to free the land from what we consider a disgrace, but we desire it for the benefit of the African—for the benefit of those who wish to send there, and of those who are in the far distant land. We wish to send him to that land from which we have heard a report so interesting to every philanthropist and christian. I wish, for one, that this report may go forth and tell its story to all, both far and near, to influence some and animate others—to show them the reasons on which we act, and desire them to operate with us. Sir, I hope the resolution will pass.

The Rev. Dr. BOND, of the Methodist Episcopal Church, seconded the motion, which was carried.

The Rev. Professor HOLDREDGE, of the Wesleyan University, Conn., moved a resolution to the effect that the clergymen and churches of every denomination be earnestly solicited to take up a collection on the 4th of July, the Anniversary of our National Independence, on behalf of the Colonization Society. When the sentiment of the celebrated African comedian "nothing is foreign to me that interests mankind"—

was something of moral sublimity in it. The author of that sentiment was a liberated slave; the audience before him was a motley group, composed of strangers, allies, and citizens of Rome, and with one consent, simultaneously, they burst out with one round of approbation. That liberated slave touched a chord that vibrated every heart amongst his audience. He did more; he struck out an electric spark that flashed along the whole chain that binds our whole brotherhood. "I am a man, and nothing is alien to me that interests mankind."

It was in obedience to that, that they had assembled and listened to that report this evening; and in accordance with that sentiment, that resolution was presented to the meeting. The clergy and churches were solicited to take up collections on the Sabbath of the 4th of July, on behalf of the New York Colonization Society. The cause in which they were engaged, was the cause of science and education; they therefore called upon men of science and education. It was the cause of civilization, and they presented it to the civilized and the refined. It was the cause of freedom, and they presented it to the independent and the free. It was the cause of religion, and they had commended it to the Clergy of the land, the patrons and foster parents of piety, and asked their faith, piety and charity. It was the cause of freedom; they therefore appointed the Sabbath day, the 4th of July, combining piety and liberty in their most delightful union, and has asked the Clergy to take up a collection on the 4th of July—that holy day, so dear as a day of piety, of liberty, and intelligence—for the benighted sons of Africa. They regarded it as the cause of pure and lofty philanthropy—of a far reaching generosity; and they regarded it in no other light. But what were the objects of this undertaking? Let them consider them for a moment. There were in this land three millions or thereabout of the children of Africa; five-sixths of these are in a state of thralldom; and he freely admitted, though they might allow something for false coloring and generalizing from particular facts, that these enthralled Africans had a deep claim on their commiseration. Their hearts there felt it, and they should be recreant to the common sentiments of humanity, if in any place or on any occasion, they feared to say it. But the remaining one-sixth of these unhappy Africans were nominally free in our country. He admitted that slavery was a bitter drug—that freedom is a precious boon, and yet when they come to facts—when they took things as they were—when they looked to the aspect of the future as gathered from the present, he confessed it was a little difficult to say which was the better condition, that of the slave or the free man.

He then gave as an illustration an anecdote on that subject. A few years ago he inquired from a gentleman from the State of Delaware, which was a slave State, though there were few slaves in it, as they had been voluntarily manumitted, the question—which was apparently the best condition, that of slavery or freedom, for the people of color. The answer was, and there was perhaps not an individual in the State better able to answer the question, that he must consider them in a worse condition than before, worse fed, worse clothed, and had worse morals. He did not give that anecdote with a view to justify slavery or to discourage emancipation, but to show that difficulties exist in the way of emancipation, and to show the light in which many persons view it, by the testimony of a wealthy and intelligent abolitionist, who had freed all his slaves and never desired to possess another. After all, freedom is a precious boon, yet here it is environed with many difficulties.

Again. In Kentucky a slave owner found his station uncomfortable, and after deliberation he came to the conclusion to manumit his slaves; with that view he called them together and laid the proposal before them.



He said, "I will let you all go free, and I will give you provision wherewith to go to the State of Ohio, where you can buy liberty." They received the proposal in silence. At length one, who was celebrated with them for his wisdom, said, "Massa me no go." "Why not go Cato," inquired the master? Cato replied, "Me kept here; you take care when me grow old: if me go to Ohio me no know who take care of me. Me no go Massa."—Now, as he had before remarked, he did not give this anecdote to discourage emancipation. What then were the hopes of the colored man here? And if this be the case, was it wise, was it christian like, was it philanthropic to frown on any scheme more feasible and more certain, though more gradual, which eventually promises his complete disenfranchisement? And, after all, notwithstanding the condition of those in our own country, when they contemplated yonder mighty continent, with its 150,000,000 of human beings, they would find that the condition of the black population here was not so degrading a condition as that of the blacks in Africa. Here the African had more than a glimmering of Christianity, but there he was an idolator. Here he had a glimmering of salvation—there he had none. Here he knows a little—there he worships the moon and the work of his own hands. Here he was a slave—admitted—there, too, there were a great many slaves; the creditor sold his debtor, and the conqueror his captive, and thus slavery prevailed in that country. There they were degraded, ignorant, and enslaved, and there were 150,000,000 raising their hands to Christendom and crying, "Come over and help us."

And this was the object of this Society. The fundamental principle of this Society was to colonize free people of color with their own consent, on the coast of Africa. There was not the cruelty in it which had been represented, for they were colonized by their own consent.

Dr. Johnson, who has resided four years at Liberia as a physician, gave some interesting details of the prosperous condition of that Colony.

The Rev. Mr. EDDY, of Newark, moved a vote of thanks to the ladies for their exertions in this cause, and after some other observations, the meeting was dissolved.—*Herald*.

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#### AFRICA.

VERY erroneous opinions are entertained of Africa. With its name are associated little else than sterile plains, sandy deserts, and unwholesome fens—yielding sparingly the rich gifts of nature, and inhabited by ferocious savages, or by wild beasts still more ferocious. But in reality, Africa is a fair and beautiful portion of the globe—hardly surpassed in native riches by any other country. It contains immense plains of wonderful fertility, capable of raising almost every production peculiar to a tropical climate. Its forests, consisting of the most valuable timber, cover thousands of miles—while its rivers surpass in magnificence those of any other country on the Eastern Continent. The Niger, which is navigable within 500 miles of its source, after flowing more than two thousand miles through the interior, rolls its mighty waters from upwards of twenty mouths into the ocean. Such are the natural advantages of Africa—advantages which ought to give the inhabitants a prominent standing in the scale of nations, and make them happy among themselves, and a blessing to the rest of the world.

But the *slave traffic* is the terrible evil which rests like an incubus upon this devoted country, which desolates the fairest portions, converts the inhabitants into wolves, and array them against each other.—*Mercantile Journal*.



"ANOTHER BRITISH OUTRAGE UPON AN AMERICAN VESSEL."—Paragraphs introduced in a manner similar to the above, have become quite familiar, of late, to the American ear, and commonly they appear to be well authenticated. If England is inclined to peace, it is most unfortunate that she should have selected this particular juncture for the exercise of a "right" which we never admitted, and shall not—the right of search. True, the motive, or at least the ostensible motive, for this encroachment, is honorable and praiseworthy, viz. the suppression of the slave trade. And it is also true, we believe, that all the searches made, have taken place on or near the African coast. These are circumstances which should be taken fully into the account, in estimating the conduct of the British cruisers.

The number of American vessels searched within the last few months is probably a dozen or twenty, some of which have been subjected to much delay, inconvenience and loss. In all these vessels, we should like to ask the conductors of the movement, how many slaves have been found? In how many cases has there been even probable evidence, that the vessels in question had been, or intended to be, engaged in the slave trade? The fact is, that instead of suppressing the slave trade, the British cruisers are suppressing our lawful commerce; a commerce which has been carried on, particularly from the port of Salem, for a long series of years; and has no more connexion with the slave trade than it has with the Canada lumber trade. Does it not become the British cruisers and the Government which sends them out, to weigh all these facts, and consider whether they have not carried this business far enough? Surely it cannot be that England would resort to such an under-handed policy for the purpose of destroying our lawful commerce with Africa!

The *manner* of the search, if the statements of the aggrieved are to be relied on, has been, in some cases, better suited to the character of pirates, than of honorable men, acting in behalf of oppressed humanity.—*Jour. Com.*

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SLAVES IN SYRIA.—The slave trade in Syria is not carried on to a large extent. In the houses of the opulent a few negroes are seen, and amongst the wealthy Mussulmans generally one black eunuch at least; but the annual importation is small and diminishing. The supplies come down the Nile and are shipped at Alexandria. I have never known an instance of the employment of black slaves for field labor in any part of Syria. For household purposes they are seldom engaged except in the harems, there being a sufficient supply of domestic servants, which, in Egypt, cannot be found among the native Arab races. The black slaves who are fortunate enough to be purchased for the more opulent Mussulmans, are well treated, and frequently comfortably settled by their masters after a certain period of service. When we were visiting the Governor of St. John of Acre, he sent for a little black child, who was obviously a favorite, and told me he was the son of COUBADGI BASHA, to whom he had given one of his black women in marriage, and the child, whom he introduced, was the first born. He was pleased when the white father stroked the cheeks, and seemed proud of his boy.—*Bowring's Report on Egypt.*

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SLAVERS CAPTURED.—A letter received here yesterday, from H. CARROLL, Esq., U. S. Consul at St. Helena, dated March 26, 1841, states, that five Portuguese Slavers had just been brought in at St. Helena, having been captured on the West coast of Africa by the British naval force on that station, with upwards of *one thousand slaves* on board. The slaves had been landed at St. Helena, and remained of course subject to the orders of the British Government.—*Journal of Commerce.*

## MISSIONS IN ABYSSINIA.

THE Rev. C. W. ISENBERG, now in England, has furnished some details relative to Abyssinia, from which we have condensed the following :

Abyssinia is more than 600 miles in length, and about 400 in breadth. It is a mountainous country, with a healthy climate and a productive soil. Owing, however, to the low state of religion, morality and industry, the country is now poor. The population is about 5,000,000. It is divided into Tigre, on the N. E., Amhara on the N. W., and Shoa on the South. Formerly these three countries constituted one large kingdom. Shoa is the only part of Abyssinia where government is now respected. All the rest is a theatre of constant civil disorders.

In 1829, MESSRS. GOBAT and KUEGLER of the British Church Missionary Society, went to Abyssinia, and met with a favorable reception from the Governor of Tigre. Mr. GOBAT went to Gondar, where he stayed six months. Mr. KUEGLER died, and the Governor of Tigre was killed in war. Mr. GOBAT fled to a convent, where he remained till 1832, when he returned to England, in order to obtain assistance. In 1834, he returned in company with Mr. ISENBERG, their wives, two German artizans, and two Abyssinian pupils. Mr. GOBAT was soon compelled to go to Europe for the benefit of his health. In 1837, Mr. ISENBERG was joined by the Rev. C. H. BLUMHARDT and Rev. J. L. KRAPP. They employed themselves in translating the Scriptures in the Tigre, in holding daily services in the Amharic language, in distributing the Bible, and in preaching. Large numbers listened attentively to the truth as it is in JESUS. Some intelligent men did not hesitate to confess that the Christian system was superior to their own. But the priest of one church at Adowa, the capital, became violently opposed to the missionaries, and took every measure in his power to destroy their influence. The confidence of the King in the missionaries could not, however, be shaken, till two French travellers arrived, attended by a Romish priest. This determined the question against the Protestant missionaries. They were soon ordered to leave the country. The King confessed that he himself had wished them to remain, but he could not resist the clamor of their enemies. With sorrowful minds they left the field, committing the precious seed which they had sown in tears to Him who is still able to carry on his work, even in the midst of human perverseness. The papal emissaries, however, had no reason to triumph in their temporary success. It appears that they were expelled soon after, because they interfered with political concerns.

The Protestant missionaries determined to accept an invitation which they had received from the King of Shoa. They arrived in his territories at the end of May, 1839. They were permitted to begin the work of evangelization. They first established a school, which was attended by thirty or forty scholars. Mr. ISENBERG, after staying six months, went to England, for the purpose of securing various supplies, and to carry through the press several school books. There is an apparent opening for preaching the Gospel to the numerous pagan tribes of the Galla nation, a people who surround Shoa, and are widely extended into central Africa. Their religion much resembles that of the Caffres of South Africa. Some of them have expressed a strong desire for Christian instruction. Some of the tribes deal chiefly in slaves, whom they purchase on the eastern frontier of Shoa, and sell at Mocha and Berbera. The annual export of slaves from one province is supposed to be 2000. The price of a slave near Shoa is from eight or twenty dollars; in Mocha, it is from 30 to \$60.

In view of these circumstances, the Committee of the Church Missionary Society have determined to reinforce the mission. Messrs. MUELLER and MUEHLESEN left London for the Abyssinian mission, on the 21st January last.—*Boston Recorder*.



## MISSIONS IN SOUTH AFRICA.

AMONG the most prosperous missions which have been established are those of the London Missionary Society in South Africa. We have been much gratified with the details which are found in the reports of the missionaries respecting a revival of religion which occurred at a number of the stations in 1839-40. Of these missions, the Rev. JOHN PHILIP, D. D., residing at Cape Town, is Superintendent. The number of stations is twenty-four. One of the most distant, Lattakoo, is six hundred and thirty miles northeast of Cape Town. The number of ordained, European missionaries is twenty-eight. The number of communicants reported at seventeen stations is one thousand nine hundred and eighty-three. The amount of contributions in one year, by the native Missionary Societies, at eleven stations, was five hundred and ninety-eight pounds sterling.

At Caledon, a station one hundred and twenty miles east of Cape Town, a general awakening was manifested in the beginning of 1839, and many became concerned about the salvation of their souls. Among the converts was a number of promising young men. At Hankey, Mr. WILLIAMS, the missionary, preached from the words, "Behold! the Judge standeth at the door," at a time when the measles, a much dreaded, and in many instances, a fatal disorder, had broken out at a number of the stations. At the close of the sermon, Mr. WILLIAMS called on his people to humble themselves, like the Ninevites, before God. Next morning, hours before sun-rise, men, women and children came together for that purpose. The fire of devotion was kindled in the breasts of some, for the first time, and burst into a flame in the hearts of others, where previously it lay dormant. Marks of a blessed change were soon perceived. Some of the hardest and most hopeless individuals were softened and humbled. The zeal and devotional spirit of the members of the church soon acquired a high and holy character. They were indefatigable in their exertions to do good. The Hottentots, generally, have no chamber in their houses, where they can retire for private devotions. They go to the bush for that purpose. Most of them, also, have a way of uttering their words in a low plaintive tone, in secret prayer. What may be frequently seen and heard is truly delightful. Individuals may be seen resorting to, or returning from, their "praying-place," as they call it, at almost every hour of the day; but to take a walk in the evening about 10 o'clock, or 4 o'clock in the morning, would be sufficient to move any one. Each Hottentot has his own "praying-place," a little distant from that of his neighbor, and some of them are visited so frequently, *that there is a beaten path leading to the spot*. It is truly pleasing to see a meeting-house filled, early in the morning with colored persons, singing, praying and exhorting; and at the close to find sixty or seventy persons remaining, in order to be further instructed in the way of salvation.

At Uitenhage, about four hundred and fifty miles east of Cape Town, the missionary writes, in March, 1840, that, by the grace of Christ, there are a great number of inquirers belonging to the Mantatee tribe, who appear to be not far from the kingdom of God. The members of the church often speak about their former state of ignorance and barbarism; their eyes fill with tears when relating these things, and when praising the Lord for the grace which he has bestowed upon them.

The Rev. ROBERT MOFFATT, missionary at Lattakoo, after a residence of twenty-two years in the interior of South Africa, has returned to England, in order to superintend the printing of his translation of the Psalms and the New Testament in the Bechuana language. In order to make himself master of its peculiarities and idioms, he felt himself constrained



to leave for a while his wife and children in the desert, and plunging into its grosser darkness, and its greater perils, he there endured privations, and familiarized himself with scenes to which nothing could reconcile the mind of an Englishman and a Christian, but the love of souls and the love of Christ. His labor was completely successful.

The British Wesleyan Missionary Society appear to have about twenty stations, mostly among the Caffres, twenty-five European missionaries; number of members in Society one thousand eight hundred and fourteen; number of scholars four thousand and fifty-four.

Some idea of the extensive improvement which is taking place among the Caffres, may be formed from the report of the printing department. More than three hundred copies of a Caffre periodical are published quarterly, not for gratuitous distribution, but for sale to those natives who send in their names as subscribers to the work. During the year, there had also been printed in Caffre, five hundred copies of the Acts of the Apostles, five hundred of the Rules of the Society, and one thousand reading lessons. Of various works four thousand copies were to be immediately printed in Caffre, and the same number in Dutch. It was, also, determined to print five hundred copies of Mr. AYLIFF'S English and Caffre Dictionary. A second addition of Mr. BOYCE'S Caffre grammar, has lately been printed in England, under the charge of Mr. W. J. DAVIS.

A manifest Divine influence has attended the preaching of the Word among the Bechuanas. The missionary has free access to the whole of the large population. A Chapel, which will contain one thousand persons, has been built at one station, together with two small chapels. Many of the young are anxiously inquiring what they must do to be saved.—The progress of true religion among the Mantatees is extraordinary. This large tribe, which, until lately, was shut up in the deepest darkness, appears to be prepared for a general reception of divine truth. At the two stations which have been occupied, an extensive religious awakening has taken place, and many have proved that the Gospel is the power of God unto salvation. Some of the converts are zealously employed in calling their heathen countrymen to repentance. At one school are more than twenty boys, sons of the most influential chiefs of the nation, who are receiving regular instruction in useful learning. A copious grammar of the Bechuana language has been published, together with other elementary works.—*Boston Recorder*.

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NAVAL.—The U. S. brig *Dolphin* arrived at St. Croix on the 21st ult. from the coast of Africa, having touched at Gaudaloupe and Martinique. She left Porto Praya, Cape de Verds, on the 23d of March, at which time the *Cyane* had not returned from the African coast. But one death, (that of John Jackson, an Englishman,) had occurred on board the *Dolphin* since the 7th of February. Nine deaths had occurred previously. The *Grampus* lost two men at Porto Praya, which make five deaths on board that vessel. These facts we derive from a letter in the *N. Y. American*.

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☞ HON. WALTER FROWARD, of Pennsylvania, Comptroller of the Treasury, and Hon. E. WHITTLESEY, of Ohio, have been appointed by their respective State Colonization Societies, members of the Board of Directors of the American Colonization Society. Both of these gentlemen have long been friends of the cause, and favorably known to the public.

CONTRIBUTIONS to the *Pennsylvania State Colonization Society*,  
from 8th March, to 20th May, 1841, inclusive.

March 24th, Received of S. Chickering, donation -	\$5 00	
“ 29th, Received of J. N. Dickson, \$20; Michael Reed, \$10,	30 00	
April 8th, Received of J. H. Dungan, in western notes, \$29 50—		
less discount, \$2 80	26 70	
“ 30th, Mercer Colonization Society, through D. W. Findly,		
\$3 52; Pulaski Colonization Society, \$3 00	6 52	
May 8th, T. Sweet, of Carbondale, \$3; J. H. Kenard, of Philadel-		
phia, \$2	5 00	
May 18th, Cash, \$25	25 00	
“ 19th, Alexander Henry, \$50; R. Suter, jr., \$10	60 00	158 23
Collections by the Rev. J. B. PINNEY, Agent of the Pennsylvania Colo-		
nization Society, at <i>Chester county</i> , of—		
J. Wattee, \$1; Julia Davis, 50c; M. Herslie, 50c; N. Davis, 50c; J. Davis,		
50c; J. Saller, \$1; Wm. Umpley, \$1; of Union Colonization Society		
of <i>Chester</i> , viz. J. Martin, \$1; H. A. Hesson, \$1; S. Speakman, 50c;		
J. Speakman, 50c; A. Speakman, 50c; Wm. Wilson, 50c; F. D. Gib-		10 50
son, 50c; J. P. Cook, 50c; J. Milner, 50c		
<i>Pittsburg</i> , C. Brewer, \$100; G. Breed, \$20; H. Childs, \$20; R. F. Ken-		
nedy, \$10; F. Baird, \$10; John Shipton, \$5; D. S. Smith, \$1; J. B.		
Nicklin, \$1; J. Mason, \$2; P. Whittier, \$1; S. C. Cooper, \$3; A. P.		
Childs, \$5; J. Green, \$1; J. Schomacker, \$5; J. McKain, \$5; J. Hall,		
\$5; R. C. Loomis, \$2; Cash, \$5; A. G. Reinhart, \$1; T. Harma, \$10;		
Wm. Little, \$10; Cash, \$1; S. Baily, \$10; F. G. Baily, \$10; Cash, \$1;		
O. Metcalf, \$20; J. Laughlin, \$2; F. Herron, \$5; Rev. Mr. McIlvaine,		
from East Liberty Congregation, \$2; Cash, \$1; J. Crangle, \$2; Cash,		
\$3; Cash, \$5; M. Whitmore, \$2; F. Holmes, \$10; J. Dickey, \$5; R. C.		
Grier, \$10; Mrs. M. Grier, \$5; J. Shin, \$5; Robt. Dunlap, \$5; Cash, \$2;		
J. M. Dalzell, \$5; G. M. Fleming, \$5; J. Bissell, \$5; M. Atwood, \$10;		
Cash, \$1; W. H. Lourie, \$10; M. W., \$3; J. Dixon, \$2; G. K. White,		
\$10; J. Carothers, \$5; Cash, \$2; S. Wilcox, jr., \$5; Cash, 50c; C. T.		
M. Howe, \$5; Cash, \$1; J. D. McCord, \$5; J. M. Cooper, \$5; Cash,		
\$5; J. W. Brown & Co., \$5; D. Hart, \$5; Stockton, Dick & Co., \$5;		
Leavitt, \$5; W. Bagarly, \$5; J. McCully, \$5; G. Adams, \$3; Z. H.		
Coston, \$5; Cash, \$5; D. Richey, \$5; J. Painter, \$5; J. R. Speer, \$5;		
G. Gossin, \$5; R. W. Poindexter, \$10; Mrs. J. Ewall, \$5; Mrs. S. Bay-		
ard, \$5; J. Keoure, \$1; Mrs. McKnight, \$3; W. W. Wallace, \$5; J-		
Marshall, \$5; J. Floyd, \$2; R. J. McCutcheon, \$5; H. D. King, \$5;		
J. C. Breading, \$5; J. Field, \$5; D. T. Morgan, \$5; G. Cochran, \$2;		
J. Butler, \$5; G. Grant, \$10; A. B. Curling, \$10; A. Temple, \$4; W.		
McCandless, \$5; Cash, \$1; Treasurer of Pittsburg Colonization Society,		
\$15 50; 4th July collection in Rev. Mr. Jenning's church, \$14 50; per		
Dr. Letters, being a balance left after defraying the expense of Mr. Hin-		
kle's boy, from Louisville to Baltimore, \$6		609 50
<i>Washington</i> , D. McConohy, \$5; D. Moore, \$5; Alexander Reed, \$5; Dr.		
R. P. Reed, \$5; J. L. Gow, \$5; J. Marshall, \$10; W. Wylie, \$5; Dr.		
Murdock, \$5; J. Dagg, \$2; J. Grayson, \$5; J. Brice, \$10; J. Mills, \$5;		
Wm. Smith, \$5; T. M. T. McKennan, \$10; Dr. Stevens, \$5; J. L.		
Cook, \$5; H. Hazel, \$1; H. Langley, \$1; L. Haslit, \$1; Cash, \$2; T.		
Grayson, \$1; C. C. Haine, \$1; Cash, \$1; Dr. Moore, \$5; Dr. Wishart,		
\$5; C. M. Reed, \$5; Treasurer of Upper Buffalo Colonization Society,		
\$30; C. Dodd, \$5; various others, \$15		168 00
<i>Brownsville</i> , G. Hagg, \$55; J. Bowman, \$5; Mrs. J. Bowman, \$5; E. L.		
Lines, \$2; Miss Beaver, \$1; Jesse Kenworthy, towards the purchase of		
New Cesters, \$10; J. B. McKennan, \$1; Bailey, \$1; A. B. Bowman,		
\$2; R. Rogers, executor of J. Thornton, \$5; R. Rogers, \$1; Dr. Robin-		
son, \$1		89 00
<i>Uniontown</i> , N. Ewing, \$5; J. Morgan, \$2; J. Stoneroad, \$2; H. Evans,		
\$10; R. G. Hopwood, \$2; Richard Beason, \$5; J. Veecle, \$5; H. Espy,		
\$10; G. Mason, \$3; E. P. Oliphant, \$1; D. Huston, \$1; Dr. Campbell,		
\$2; Mrs. Wilson, \$2; J. Beason, \$5; J. Gibson, \$5; A. L. Craine, \$1;		
J. G. Allen, \$1; P. H. Ellen, \$1; Mr. Veech, \$2; Dr. Sturgeon, \$3; A.		
Newton, \$1; E. Browfield, \$1; Mr. Galloway, \$1; collection, \$1 58;		



Mrs. Stoneroad, 50c; Mr. N. Brownfield, 50c; Mr. Roberts, 50c; Cash, 50c; J. Irons, 50c; J. Skiles, \$1 25; Wm. Redrick, \$1 50; Mr. McDonald, 50c; H. H. Beason, 50c; Mrs. Skiles, 50c; J. McKean, 50c; R. L. McKean, 50c; S. Vance, 25c; J. Fisher, 25c; Cash, 50c; F. H. McCormick, 25c	-	-	-	81 53
Chambersburg, Mr. H. Madeira, \$1; a Lady, \$2	-	-	-	3 00
Total,	-	-	-	\$1118 72

☞ The friends of Colonization in Pennsylvania are informed that the office of the Society in Philadelphia is removed to No. 66 South 6th street, where all donations for the Society, or payments for the African Repository, may be made to the Agent, Rev. J. B. PINNEY.

CONTRIBUTIONS to the American Colonization Society, from the  
25th April, to the 3d May, 1841.

MAINE.

Remitted by Capt. George Barker:—	Donations.	Repository.	Total.
Collections of various individuals - - -	42 75	48 50	91 25

MASSACHUSETTS.

Boston, Asa Bullard - - - -	10 00		
Danvers, Ladies of 2d Congregational Society, per Rev. Thos. P. Field, to constitute him, their pastor, a Life Member - - -	32 00		
Northampton, Remitted by L. Strong, in part of the bequest of J. L. Pomroy, deceased - - -	250 00		292 00

NEW YORK.

Orange co., Remitted by Rev. C. Cummins, D. D.,	5 00		
Albany, Armania Platt, for himself, \$50; Archibald McIntire \$50 - - - -	100 00		105 00

PENNSYLVANIA.

Coatsville, Dr. Jos. Gardiner, for 1841 - - -		1 50	1 50
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DISTRICT OF COLUMBIA.

Washington, Campbell & Coyle - - -	5 00		5 00
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VIRGINIA.

Norfolk, James D. Johnson - - - -	18 50	1 50	
Fairfield, Rev. James Paine - - - -	5 00		
Charlottesville, J. C. Halsall, balance necessary to constitute Rev. Wm. White a Life Member - - -	10 00		34 00

NORTH CAROLINA.

Collections by the Rev. Wm. McKenney - - -	50 00		50 00
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SOUTH CAROLINA.

Beaufort, William Fipp, per Mr. Sanders, - - -	20 00		20 00
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TENNESSEE.

Minors, Mrs. Lucy T. Byars, per C. Minor, P. M.	6 50	1 50	8 00
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KENTUCKY.

Lebanon, M. Raysen, per P. M. - - - -		2 00	2 00
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OHIO.

Xenia, Green county Colonization Society, per Jas. Grundy, Treasurer - - - -	25 00		
Kenyon College, Colonization Society of Kenyon College and vicinity, per H. L. Richards, Cor. Sec.	20 00		
Cincinnati, Hamilton co. Col. Soc. per E. Robins, Tr.	45 60		
Elyria, per C. Moleath, P. M. - - - -	5 00		95 60

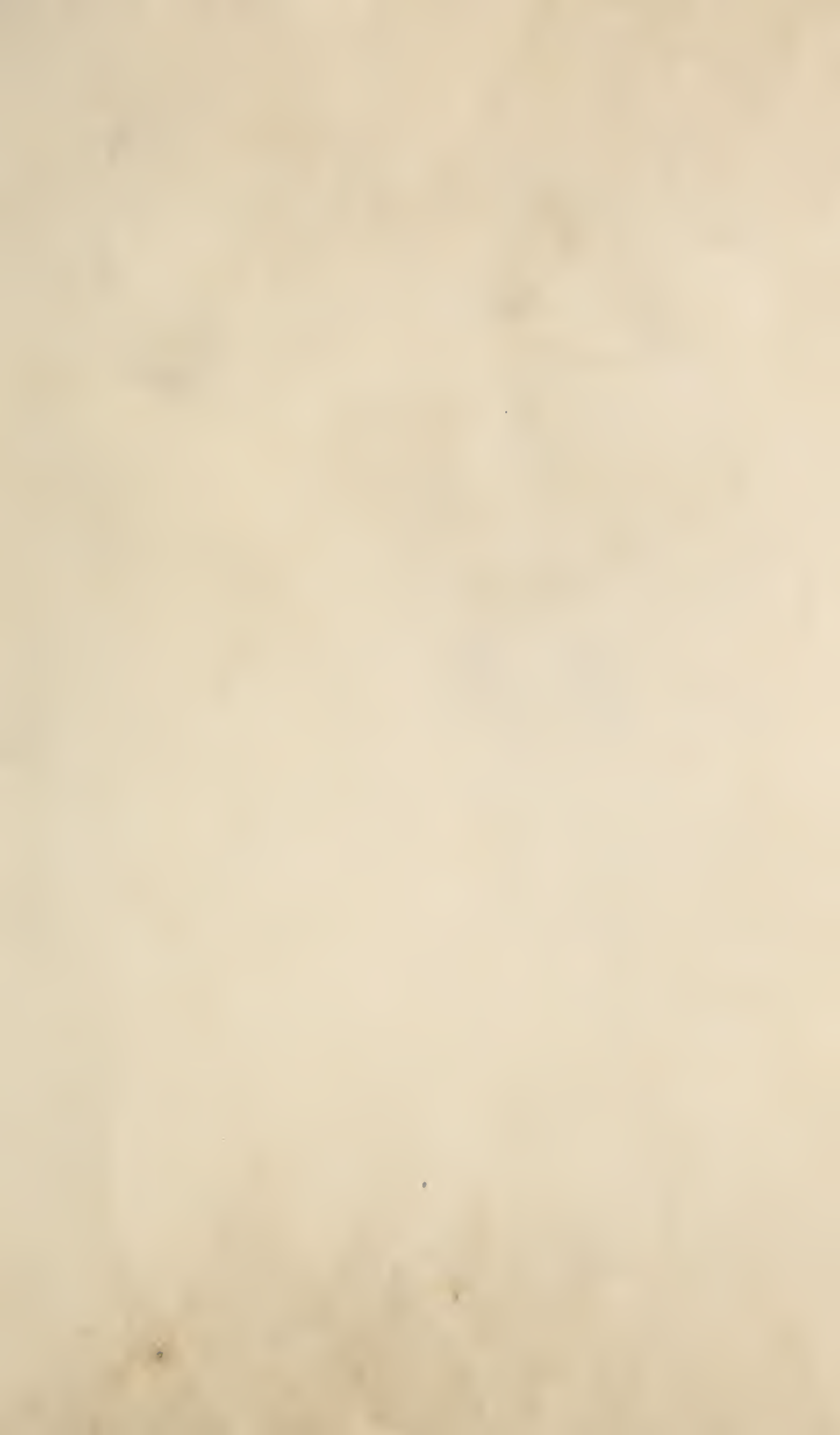
INDIANA.

Bloomington, J. Weire, per A. Buskirk, P. M. -		5 00	5 00
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Total,	-	-	\$710 35
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NOTE.—The account of collections made by Rev. Wm. McLain in the West and South, to the amount of about five thousand dollars. (\$5,000.) must be deferred to the next number, for want of details.







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